

A
S E R M O N
P R E A C H ' D at
W E S T R A M in K E N T,
On the O C C A S I O N of the
D E A T H
O F T H E
R I G H T H O N O U R A B L E the
L o r d W H I T W O R T H,
S U N D A Y the 31st of O C T O B E R, 1725.

By G E O R G E L E W I S, M. A.
Vicar of W E S T R A M.

L O N D O N:

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ECCLES. VII. 14.

*In the day of prosperity be joyful;
but in the day of adversity consider:
God also has set the one over
against the other, to the end that
man should find nothing after
him.*

THE bare Mention of a Day of Prosperity methinks has now an ungrateful Sound, and should not be nam'd. That Part of the Text that calls upon us to consider, to reflect, to be grave and serious, will afford the Preacher sufficient, and more proper Matter of Discourse. I know you are all ready with me, to make melancholly Reflections, and a just Application. For oh! this Day is a Day of Trouble and of Sorrow, and may be too truly call'd a Day of Adversity to this Place and Parish. I have been Partaker with you, my beloved Parishoners, from time to time, as in Joy, so also in Grief: I

speak it experimentally, I speak it feelingly: I have now a great part this Day, in the melancholy Tidings that affect us all, high and low, rich and poor: I should be wanting to your Expectations, unmindful of my Duty, and ungrateful to the Memory of that Great and Good Man, did I not take the first Opportunity to make that honourable Mention of Him which He deserved; and improve those pious Affections, those good Thoughts in my Hearers, that such a sad and deplorable Scene must suggest unto us.

This, this alone affords us a copious Matter of Discourse: But as I have chosen the Words I read unto you for the Subject of my Sermon, I shall

In the first Place explain the Doctrine of the Text: And when I proceed to exhort you in the Day of Adversity to consider, I must bring to your Remembrance the late lamentable Instance of Mortality, as another Motive to Consideration: And consider in the last Place, How great an Adversity we have all suffered, if we look back and reflect on that exceeding great Worth and uncommon Goodness that once adorn'd this Place, and which is now hid from our Eyes.

The Preacher having wisely considered the Ways of Providence to be above the Capacity of Man to comprehend, and that no Wit or Art of Man were able to divert or alter the Dispositions and Orders of the Almighty: *For who can make that strait* (says he) *which he has made crooked?* ver. 13. that is, Who is able to revoke the Decrees of Heaven?

Heaven? Who can turn the Course of Things that God has ordered, or change an evil State which God allots into a more agreeable Condition? And since thus it must be, and what happens to us in the World is by the Direction of Providence, he proceeds to advise well in this Case what part to act, and how to behave in our present Condition, whatever God thinks fit to allot us in the World. And the Conclusion of this Matter is, and the Sum of his Advice, That we should suit our Minds to the present Posture of our Affairs: And since we cannot, and God will not have it so, reduce our Condition to our Desires, we ought, and which is in our power to do, bring our Desires to our Condition. And it will be easiest to our selves, as well as most pleasing to Providence, to conform our Thoughts in all things to God's Dispensations; and let our Minds keep an even and an equal Pace with the Bent and Tendency of all Occurrences, whether prosperous or adverse in the World; and to study to proportion our Tempers to our Conditions, that we may comply in all things with the Works of Providence, and express our Submission to the Divine Will, and an entire Resignation to the Appointment of that God who gave us Being.

And to shew us, that our Dependance is still upon him for what we have, or are in the World; he divides our Life into good and evil Days, he mingles our Condition into Sweet and Bitter, that we may neither forget our Selves, or God that made us. And he hath so order'd the Course of our Lives, that we may see we are continually
to

to depend upon what he sees most fitting and convenient for us: thankfully to receive Mercies, and to sit down with Patience under his Visitations and Corrections; and so upon all Occasions accommodate our selves to the various Conditions of Life, that God shall place us in, whether of Prosperity or Adversity.

In the Day of Prosperity be joyful; but in the Day of Adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him.

By the Day of Prosperity, we are to understand good, happy, and prosperous Days. When the good things of the World happen to us, as we desire: When we possess our Friends, our Health, and other agreeable Conveniencies of Life; we are bid to be joyful, and to use with Delight and Satisfaction those good things which God hath given us to enjoy.

But in the Day of Adversity, that is, in the evil Day, when things happen cross and untoward; in the Day of Trouble or Affliction, when any evil Accident befalls us, when either the Body is tormented with some Disease, the Estate suffer in some Loss, or the Mind grieve, as in the present Case, for the Loss of a Relation, a Friend, or a Neighbour, or upon any other Occasion; as the Causes of our Afflictions in Mind, Body, or Estate, are innumerable:

When any Trouble or Misfortune shall thus happen to make any of our Days, Days of Adversity, we are in the Text exhorted immediately to consider, and examine well our Condition.

First;

First, to ponder the present sad and evil Circumstances we are in, to remember they are sent from God: And in the next place to bethink our selves what we are now to do, in this afflictive Condition, and how well, how decently, like Men and Christians, to behave towards God and our selves.

But we are not so to understand the Preacher's Advice, as that Consideration is not at all necessary in our happy or prosperous Estate; and that we may, when we are well, and at Ease, lay by all Reason, and all Thought; and drown our selves, as too many are apt to do, in the good things that God hath given us to enjoy. No, God forbid we should act so unworthy our Vocation, and the great Name we are call'd by,

We are so to understand the wholefom Caution, as that the Day of Adversity is a more especial Season to exercise our Thoughts and form our Contemplations in: A more peculiar Time above all others that God calls upon us for the deepest Consideration, the most searching Examination into the State and Condition of our Souls. And sure they must be past all Feeling, all Sense, and Knowledge of Things, that can be so stupid, as not to exercise the necessary Duty of Reflection and Consideration in the midst of Trouble and Adversity.

God also, saith the Text, hath set the one over against the other, our Days of Prosperity against our Days of Adversity; that is, God hath so order'd it, that our Life is full of Varieties and Changes, a Life mix'd with good and evil, and
chequer'd

chequer'd as it were, with black and white. One Day we are well, and another sick; one time merry, and another sad: As there is a Time to laugh, and a Time to weep; sometimes pleas'd, and other whiles dissatisfy'd, according as our Condition is easy or irksome, prosperous or unfortunate, as the Dispensations of Providence do mete out to us, to sweeten or embitter our Lives, that are so obnoxious to the Vicissitudes and Changes of good and evil in the World.

But to proceed to an Explanation of the last Words of the Text,

That Man should find nothing after him: To find something after another, signifies in the Original, to find after Search and Examination, some fault in what he hath done.

And these Words are expounded after the Translation in the *Latin*, thus: That a Man might have no just Cause of complaining against him. And then the Meaning of these Words is this; That God has so ordered the Affairs of Life, so mix'd the Evil with the Good, so set Prosperity with Adversity, and chequer'd the Course of a Man's Life with prosperous and evil Occurrences, that upon a due Consideration of all Circumstances, and reckoning the good with the bad in a Man's Life, weighing each in a Scale, or setting one against the other, he will find upon due pondering the Matter, he hath not that reason to complain as he makes for, or repine at the Divine Justice for its Dispensations towards him.

And since the Divine Wisdom has thought fit to mingle our good and evil Days, and no Murmuring

muring of ours can mend the Matter; and taking all together, the good with the bad, we have not so much Cause to complain: What can we better do, than take things as they are dispensed to us; carry as even and as equal Temper as we can in a prosperous or adverse State; and so behave in all Circumstances, as to act agreeable to the present Posture of Affairs? Considering, that what happens to us happens by God's ordering, and believing that God knows what is best for us, and will order all things for our Advantage in the end.

The Words thus explained, do suggest these Three following Observations:

I. That God gives us good and happy Days, to rejoice in them, and take comfort in our Lives.

II. That Days of Trouble and Adversity are brought upon us, as a proper Time to reflect and consider with our selves.

III. That God hath so mingled Prosperity with Adversity, and so ordered the Disposition of our good and evil Days one with another, that a Man should have no reason to murmur and complain of God's dealing with Mankind.

I shall pass over the First Particular; and after having observ'd the mix'd Condition of Mankind, how good and evil take their turns in our Lives;

I shall proceed in the last Place to the main Subject of my Discourse, The Duty of Consideration, under the Second Head, that this Season of Mourning, this Day of Adversity requires of us.

I am first to observe to you, that God hath so mingled Prosperity with Adversity, so ordered the Disposition of good and evil Days one with another, to the End that a Man should have no Pretence to murmur and complain of God's dealing with Mankind.

Every Man's Experience, that has lived any considerable time in the World, must own, that Good and Evil, Joy and Sadness, take their turns in the Course of a Man's Life. What Man so miserable, but has some alloy of Grief, some intermission of Misery, and like the breaking out of the Sun in a cloudy Day, some pleasing Intervals of Comfort and Satisfaction? And where's the Man, on the other Hand, so happy in the World, as to be free from all evil Accidents of Pain or Sickness, Losses or Misfortunes of one kind or other? And well has God mingled our good and evil Days, that we may neither despond of his Favour, nor yet set our Hearts too much upon uncertain Comforts, and transient Pleasures; that we may see and be convinc'd, there's no Joy pure and unmix'd on this Side the Grave.

The whole Frame of Nature, the very Constitution of all sublunary Things, God hath so ordered, that they seem to be carried in a Succession of Contraries, one thing being set over against, or opposite to another. Thus Light and Darkness succeed each other; and when the Night has prov'd tedious and melancholy to a sick Person, the welcome Morning brings Ease and Refreshment. After we have been complaining of bad Weather, we are again made glad with the return of fair and sunshining Days: Or after a cold and sharp Winter, we are blest'd with

with the kind Changes of Spring and Summer: And so we pass our Lives in a continual Vicissitude of Contraries; and our good and evil Days interchangeably succeed each other. Thus our Course of Life is a Mixture of White and Black, Merry and Sad, Good and Evil; that, as the Text expresses it, *Man should find nothing after him, (that is) after God*: Meaning, that so temper'd is the Mixture of Good and Evil, so equal the Distribution of Providence, that if a Man will take the Pains to consider, he cannot so much blame God's dealing with him.

We are apt indeed rashly, and without Consideration, to magnify our Adversity, and overlook the good things we receive of God. Our Days of Health, of Ease and Satisfaction, are unthankfully pass'd over: and if a Day of Sickness, a Day of Grief overtake us, we are murmuring and discontented, envying others, and repining at our own Condition, that is better perhaps in many respects. The Blessings we receive are ungratefully writ in the Sands; but our Misfortunes we repeat to every Visitor, and every Neighbour; and unhappily treasure them up for a melancholy Remembrance. And how much more agreeable might we pass our Days, were we as careful to remember our happy Occurrences, as to number our Days of Adversity. The poor Man may have reason to thank God for a good Stock of Health, while perhaps the richer Man is troubled with a Consumption, or the Gout.

And again, He that wants Health, may be in such Circumstances, that he ought to be thankful

that he has many good things to contribute to his Relief.

A Man may suffer in one respect, and be a gainer in another; and he ought to set one against the other.

If we happen to lose a Friend or Relation to our Sorrow, we have others left to our Comfort. *Shall we receive good, and shall we not receive evil?*

And it cannot but alleviate the Grief of a lamenting Mother, who is bereav'd of her First-born, the Delight of her younger Years, and the Glory of her old Age, to consider that God hath not so forgotten to be gracious to her, has not so shut up his Loving-kindness in Displeasure, but that he still remembers her in Mercy, and spares her yet many Comforts in the Life and Prosperity, in the Duty and Respect of her surviving Children.

But I must not flatter the Living; and here I cannot flatter the Dead: And it must redound to her great Comfort, to remember that she was the happy Mother of so happy a Son, whom not her self and Family alone, but all *England* may justly boast of.

Thus God has provided better for her and us, than we are apt at first Sight to judge of the Matter.

And why should we expect to be altogether free from evil? It is unreasonable to hope to be exempt from the common Calamities that are the Attendants of our human Nature: Or can we think to be free from temporal Afflictions, that labour under the Captivity of Sin, whose Hand-maid is certain Sorrow?

And

And now the Question will be, What are we to do when trouble overwhelms our Spirits, and the Days of Mourning are come upon us?

Why, the Text tells us what we should do, *In the day of adversity consider*: And sure he that does not then consider, never will; for if that which administers to our Grief, will not add some seriousness to our Thoughts, and prepare us for Consideration, nothing can.

Now to make the right Use of any Affliction or Trouble that God brings upon us, and to exercise our Thoughts as becomes our present Condition: Our Consideration will be apply'd to our Circumstances, and our Thoughts will be as serious as the Cause and End of our Affliction will deserve; if we be not stupid and senseless under God's Visitation, and have our Hearts so harden'd, that no Adversity hath that saving Effect upon us, that is design'd by Providence.

But such is the Nature of Calamity, that it melts the Heart to some degree of Tenderneſs; and a severe Dispensation shall bring a Man to remember what in his Months of Vanity, and Days of Prosperity he could never think of. And well it is for us (as it was for the Prophet *David*) that we are sometimes afflicted; for we are too apt to go astray: but Trouble brings us to God, and to our selves; and, by the secret Working of Providence, contributes to our spiritual Welfare; by the Change of our Condition, we find a Change in our Souls: Our Thoughts begin to take another Turn: They which were exercised before about the Poms and Vanities of the World, are now more profitably employ'd in religious Meditations.

And

And as this is a Time of Adversity with us, and calls for our Consideration, let me exhort you all this Day to Consider: Consider what this World is; how vain and empty, how vexatious and troublesome: all the things we enjoy are but Dreams, and as Dreams they vanish away.

The Preacher tells us, and so we find it, *That all is vanity and vexation of spirit.*

If we are in Prosperity, it soon passeth away; and if in Adversity, it cannot last long: Stay but till a few Sands more are run, and we shall have the happy fruits of our Patience, and reap, if we faint not.

Suppose thy self in any Condition of Life that thy utmost Ambition could desire, still there is some Trouble of one kind or other in it. And well is it for us, that we have something to rouse us from a too fatal Security; that we are sometimes awaken'd from a sleepy Drowziness, to trim our Lamps, and look about us; for we must not take up our Rest here. A Day of Adversity, however grievous, is necessary for us; more necessary far, if we but rightly apply it to our selves, than the Day of Prosperity.

What tho' we sail in a tempestuous Ocean, the Waves run high, and the Billows roar, yet if we are sure we shall reach the Haven where we would be, tho' sailing prove tedious, it will not be dangerous; and how pleasant must the Remembrance be, when we are safe at Land. The Consideration that God will order every thing for our good in the End, will be the seasonable Ballast for the Soul, to preserve our little Bark from being toss'd up and down upon the back of every Wave, from perishing upon every Rock, and from an

an uneasy Rolling in the greatest Storm. While he that is without such a Consideration, is continually in Danger of being dash'd in pieces, or drown'd in the Cares and the Concerns of the World.

Consider, there is a great deal of Wisdom in bearing a Burden upon our Shoulders, that it may sit the easier, when it is laid on.

A Considerate good Christian, that is full of Resignation, and bless'd with an Evenness of Mind, will order the Matter so, as to keep it from pinching of him; while the same Burden, the very same Load, shall gall the inconsiderate fretful Wretch, who is impatient in Adversity, and is murmuring and repining at all Dispensations that are not accommodated to his own peevish Spirit. And since Sufferings and Troubles are unavoidable in this Life, what is a wise Man to do? Why to make every Trouble as easy and supportable as he can. To consider, not so much what Circumstances do aggravate, as what do extenuate the Misery. So will all our Troubles become more tolerable; and thro' Christ, which strengthens us, who himself was made perfect through suffering, we shall be able to bear what his, and our heavenly Father shall lay upon us.

Consider, that God is the supreme, the absolute Sovereign of the whole World, who doth whatsoever pleaseth him in Heaven and in Earth.

Who can stay his hand, or say unto him what dost thou? Dan. 4. 35.

Remember, You are in your Maker's hands, as Clay in the Hands of the Potter. Who shall dispute his Prerogative, or say unto him, Why hast thou form'd me thus? No; 'tis the highest Insolence

Insolence to contend with the Almighty, and to murmur at his fatherly Chastisements; which, if thou didst well consider, are loving Corrections, and if it be not thy own Fault and Folly, will tend to thy eternal Advantage in the other World. Though indeed *no chastning* (says the Author to the Hebrews) *for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.* Chap. 12. ver. 11.

Consider, That God is not only our Sovereign, but the great Proprietor of all we are, and all we have. All the Comforts and Blessings of Life, our Children and our Substance, yea and Life it self: and it cannot but allay all our Impatience, and suppress all repining Thoughts, to consider, that since we have received all from God, it is but reasonable that he should do what he will with his own. And it is our Duty rather to bless him, and gratefully to acknowledge his Goodness that he hath spar'd us any Comforts, for any time, than to complain of Hardships, that he is pleased again to require what he only lent us.

Consider, Though Troubles, Losses, and Afflictions of any kind, are in themselves grievous to Flesh and Blood, yet by due Consideration they are capable of excellent Improvements. The wholesome Fruits that spring from them will by a sanctify'd Use, and the Grace of God, more than compensate the Pain and Grief of any present Suffering, that is but for a Season. Oh! Prosperity is an intoxicating thing, and turns the Brain, and few are able to bear it. But the Pressure of Afflictions will make us grave and sober, serious and thoughtful, and will put us upon the exercise

of Faith and Hope, Humility and Submission. And what matters the Trouble of a few Days, when the Apostle assures us, that *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*, 1 Cor. 4. 17. Murmur not then at the great Physician, who takes a safe, tho' a grievous Method, for thy Soul's Health. Shall we swallow bitter Draughts and nauseous Drugs for some bodily Disease, and to heal the growing Malady; and shall we not comply with the severe, but necessary Means of Cure of our better Part that endures to all Eternity? God knows the inward festring of the Mind, what Corruption lurks within; what Pride and Vain-glory may puff us up, and how necessary it is sometimes to launce the Tumour, to prick the Bladder, and let out the Air that swells us. We must not then complain of the Smart, when he wounds in order to cure us: and all is well, if he do us good in the latter End; and if, thro' much Tribulation, we enter into the Kingdom of Heaven. *O! that ye were wise, that ye understood this, that ye would consider your latter end.*

Consider, What Troubles and Afflictions shall befall any of us, they cannot last long; and if we can but bring our selves to an holy Indifference of all things here below, our Passions will be the less violent when we come to part. St. Paul doth admonish us, *to redeem the time, because the days are evil*; that is, since we can enjoy no true Quiet or Comfort here, we should improve our Time for the best Advantage to the future, that we may enjoy it hereafter. *Man that is born of a woman (says Job) is of few days, and full of trouble*: So few indeed they are, that it is fit we should

lose none of them, but use them all in preparing for the great Change we are all to make from this strait Time, into the boundless Ocean of Eternity.

Consider, In the Day of Adversity, when thou liest down upon the Bed of Sickness, or art perhaps grieving for the Death of a Friend or Relation, that it is high time for thee to set thine House in order, and seeing the Uncertainty of all things under the Sun, to prepare for Eternity, to secure the *one thing needful*, to provide for all Occurrences, to resign thyself, and thy Friend, taking the Scripture Heroes for thine Example. Be ready to say with good old *Eli*, 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good.* Or with holy *Job*, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

Lastly, Consider in this your Day, That all Sorts of Troubles, all Changes and Chances you observe in Your own, or other Families, serve the better to wean your Affections from the things of this World, and place them where more true and lasting Joys are to be found. Oh! Consider now for your own Benefit and improve this Discourse, and the Occasion of it, to your eternal Welfare.

Learn to Consider this Day, your own latter End from his End that is gone before, and whom we must follow after, and we know not how soon.

And oh! should I now also bid you consider what a great Loss, what a terrible Shock we feel by the Death of that noble Lord, who is now fallen in *Israel*: Should I attempt to enumerate the great Abilities, and shining Virtues, that were the Ornaments of his Native Countrey, and the Glory of this Place, that made glad our little Town;

Town; I should increase your Sorrow, and enlarge my Discourse beyond due Bounds. Tho' your Affection, and Affliction joyn'd with mine, will I am perswaded, indulge me on this melancholly Subject.

How shall I begin? and where shall I end? 'Tis hard to speak, and Silence might better become me: but 'tis harder to forbear.

I own my self unequal to the great Task. For He, whom we now lament, is as much above my Praise, as His Soul is above the Earth we tread on.

His Virtue, Parts, and Knowledge, might better require a Volume than a Discourse: and His own Volumes could best set forth his Praise.

Let them declare with what Fidelity to his Prince, Honour to his Country, and Reputation to himself, He manag'd all his publick Negotiations in Foreign Parts, during a long Series of Time, under three succeeding Monarchs; in whose Service, He was, as it were, wasted and worn out before He had received the due Reward of his Merits, and an ample Recompence (tho' no Title of Honour, or Place of Profit could have been a sufficient Recompence) for the fundry Fatigues, and divers Labours both of Mind and Body that He underwent in foreign intemperate Climates for the Space of Thirty Years, waiting for a happy Recess, and comfortable Retirement.

But alas! it came too late: And he had little other Satisfaction than that His Youth, his Ease, and his Health, were sacrific'd to his King and Country.

He was also true to his God, as to his King: for I learnt from his Chaplain, * that He was

* Reverend Mr. Chenevix, Chaplain to Lord Whitworth, when he was at Cambray

(during his Attendance upon his Lord abroad) regular in his Devotions, and made a Conscience in the Discharge of the several Branches of all Religious Worship: And was no less conscientious, punctual, and honest in all his Dealings.

His favourite Maxim was, *that Honesty is the best State Policy*: And He found it so to his great Comfort, and declar'd that He never told a Lye in all his Treaties. Which is a rare Instance, and ought to be engrav'd in Marble, to shame the tricking Statesmen of the Age, who have not the same Satisfaction and Experience in what He learnt from a better Master than *Maebiavel*, *that a lying Tongue is but for a Moment*, but that great is Truth, and it will prevail.

He was now arriv'd, and long since, at a great Heighth, the Character of a most able publick Minister; at the Top of Glory, tho' not of Age.

A Time, methinks, He would have chosen to dye, in respect of Fame and Renown: and if He desir'd Life, it must be more for his Friend's Sake, than for his own.

For who can tell what evil Days might have come, how Faction and Party Feuds might labour to sully his Reputation; and how He might have liv'd to Shipwreck himself upon the fatal Rocks of Prejudice and Envy.

But now He is departed in Peace, full of Honour, and ripe for the Grave: beloved and lamented by all.

Thus Honourable was He in his publick Capacity.

Let us next consider Him in the private Condition of Life.

We that before had reason to rejoyce to see so much Greatness take up its Abode here; and we, that began to boast of so much Goodness added to that Greatness, are now depriv'd of both, and left to mourn the Loss of those Social Virtues, and good Qualities, that made him so much respected, and so much belov'd.

Let us consider Him in the several Relations which he so much adorn'd.

And First, Let us now consider Him as a Husband: That Name and Character he so lovingly manifested, that he was a rare Instance in this profligate and licentious Age, of conjugal Affection, and a noble Example to all married Men, Men of Quality, or of low Degree. And oh! how cutting is the Remembrance of so sudden a Parting with his now disconsolate Lady, after so short a Meeting, and so long an Absence!

Shall I next remember Him, and I cannot but remember Him, as a Son?

Look round the World, and see the Prodigals of the Age murmuring and grumbling at the jointur'd Lives, and tedious Years of neglected Mothers.

Look here, and see the Duty of a Son display'd in the greatest Lustre and Perfection: Such a dutiful uncommon Behaviour, that the Remembrance must be very shocking; and such (but I speak it out of the Hearing of the tender Mother) as could, without a great Share of God's supporting Grace to help her, bring down her grey Hairs with sorrow to the Grave.

And

And it were not beside my present Purpose, did I observe now, for your sakes who are Fathers and Mothers, with what an admirable Mixture of Motherly Tenderneſs, and Chriſtian Reſignation, ſhe receiv'd from my ſelf the ſad and mournful Tidings.

And I cannot but obſerve for your Sakes alſo, who are Sons and Daughters, that the Bleſſing of your Parents may alſo go along with you. Among many other rare and commendable Qualities, ſhe told me, That he never contradicted her in all his Life.

His brotherly Affection was alſo very extraordinary; and we cannot but lament with his afflicted Relations ſo great a Loſs.

I condole with you that were His Friends and Companions, with whom He was pleas'd as you were with Him.

What Chearfulneſs and Affability did you obſerve ſat upon his Brow? And what an excellent Temper and Evenneſs of Mind did adorn his Life and Converſation?

The Man of Quality was *ſwallow'd* up in the Friend; and He could remember others ſo much as to forget Himſelf.

I condole with you that are Tradeſmen, and others, that were water'd with the flowing Streams of His Proſperity and Abundance: And all who hear me now muſt be in ſome meaſure affected.

I condole with His Domeſticks and Dependants; and with the meaneſt and loweſt of His Servants.

I condole alſo with the Poor and Needy; for He was well inclin'd to relieve all proper Objects, and in a proper Manner. And

And such a Disposition I found in Him to all good and charitable Actions, that had He liv'd, I am perswaded, His being here would have been most advantageous to this Parish; and we do not know, we cannot imagine how great a Loss it is we have suffered.

I expect you also of all Ranks and Degrees, to condole with me as your Minister, (tho' your Friendship and Good-will, which I gratefully acknowledge, may shew a Concern for me in other Respects, but you cannot but condole with me) the Loss of so good an Example to my Flock.

You know how orderly He walked in this House of God, as if with *Josbua*, He had resolv'd, *Himself and His House should serve the Lord.*

Here on His *bended Knees* He offer'd up the Morning and the Evening Sacrifice; and told me of His pious Design when He was more settled, of being a more frequent Communicant.

And as He was an Ornament to Religion in this Place of Worship, so was He no less careful of His Conduct under His own Roof.

He often commun'd with His Heart in private, and in His Chamber; and was wont to say; That He never went to Bed without Thoughts of Death.

Thus was He prepared, and so let us be, *before we go hence and be no more seen.*

I will not, I must not detain you longer. Respect and Grief divide and rend my Thoughts. But I must conclude.

Accept

Accept of this small Tribute to your common Grief.

Go and Consider, how to Live, and how to Die ; so Consider, and so Act,

That you may all die the Death of the Righteous, and that your last End may be like His.

F I N I S.



